

BULLETIN No. 18.

SOCIAL AND INDIVIDUAL NOMENCLATURE.

(Plates xxv.-xxxi.)

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1. The many variations in the physical characteristics and general contour of the country are not only recognised but expressed, amongst the generic terms thus met with being those indicative of island, sea, beach, mainland, river, swamp, forest, desert plain, precipice, mountain, etc<sup>1</sup>. Each tract of country is specialised by the people traversing, occupying, or hunting over it, and hence, as often happens, may be called by different names. Barrow Point, for instance, is known to the local blacks as E-polin, to the Starcke River ones as Mo-yir, and to the natives of the Normanby and Deighton Rivers as Par-cham-moka. On the other hand, there are certain large tracts to which a single name is applied, but in these cases any reference to them is made by Aborigines speaking a similar language. The meaning of the actual words so applied to such an area is in many cases lost, whilst in others it is signifiatory of some local peculiarity. Amongst the former may be mentioned an interesting example from a camping ground in the neighbourhood of Cape Flattery known as Yaborego, from which a present-day

<sup>1</sup> Roth — Bull. 2—Sect. 10.

family name at Cape Bedford is derived, apparently identical with that of Yaparico given in Captain Cook's narrative<sup>2</sup> as that of an individual with whom the "Endeavour" crew came into personal contact. Amongst the latter, we have similes drawn from shape, soil, vegetable or animal life<sup>3</sup>. Tamal-nobun (=foot-one) is applied to a mountain in the neighbourhood of Cape Bedford which rises sheer vertically from the surrounding plain. Katu (=end, extremity) is Stanage Point, Broadsound, whilst Wollo-in (=iguana's tail) is one of the western spurs in the neighbouring Normanby Range. Dogar (=sand) expresses the country at the base of Mount Saunders, Endeavour River, between it and the sea, and Wargain (=clean sand) the stretch of coast-line between Port Clinton and Shoalwater Bay. Bipu (=any large creek) is the area south of the Fitzroy River between Yaamba and Craignaght. Warra (=wild guava), Butcha (=honey-suckle), Bitchal (=small grub) and Riste (=sand-fly) denote respectively Gracemere, Bayfield, Yaamba, and Raspberry Creek country, and are all indicative of the local phenomena prominently met with (*W. H. Flowers*). The limits of the different tracts of country are of course invariably natural:—a mountain range, desert, plain, forest, scrub, coast-line, or river. Rivers are named after the tracts of country through which they run, any large-sized stream thus bearing dozens of names in its course. The Munbarra Gold-Field was so named after the word Munbar, the mountain range east of the Starcke River, the country on either side of the stream here being Dun-jo, the river itself being accordingly called Piri-dunjo. So again, the McIvor River, at its mouth, is Piri-kulal, at Wallace's Selection Piri-bindi, and at its junction with Cocoa Creek Piri-wundal. The same holds good at Princess Charlotte Bay, where the Koko-warra term for a river is tai-ir, whence a portion of the Lower Normanby River at the crossing is known as Tai-ir-karwin. In some cases, owing to the close proximity of two streams, identical terms are applied; thus the Koko-warra-speaking people call both Marrett River and Birthday Creek Tai-ir-ari-o. A similar practice of naming rivers is found on the Gulf-coast, between the Nassau and Staaten Rivers, and in the far western areas. At every chief encampment, nay, at every recognised camping-ground, there is a name for every landmark, or whatever else can possibly be used as such in the vicinity; each sandhill, water-hole, river-bend, stony ridge, gully, pathway, bigger or peculiarly shaped tree, indeed any-

<sup>2</sup> Hawkesworth's Edition, London, 1773.

<sup>3</sup> Mr. T. Petrie gives several examples in his native place-names.

thing and everything out of the ordinary has a special name applied to it. At Roxburgh Downs I have seen a fairly sized water-hole, the different edges, etc., of which were described under at least seven different names. Upon the occasion of my once asking a native why every little nook and cranny in the neighbourhood of his camp had a special name, he turned the tables on me by enquiring why all the streets of a township were differently termed:—"Street along town all same bush along my country!" In the far western districts, and other areas comparatively subject to drought, the importance of water both in the neighbourhood of camp and along the different lines of travel will explain in some measure how it happens that, except in the case of some otherwise strongly-marked physical peculiarity, *e.g.*, a mountain, most of the geographical location is indicated by words denoting creeks, rivers, water-holes, lakes or springs. And it thus comes to pass that many a name of a head-station, township, etc., of the white settlers which has been built on a site selected for exactly similar reasons, has its aboriginal equivalent in the name of its adjacent water-hole, etc<sup>4</sup>.

2. Any group of natives living more or less permanently together may be specialised according to the tract of country where they have first claim on the native foods; in other words, they may be, and are, spoken of according to the place-name of their main encampment, their "home" so to speak. Thus we have—

At Cooktown, the Kai-ar-ara, *i.e.*, natives occupying the country round Kai-ar (Mt. Cook).

On the Bloomfield River, Yalmba-ara, *i.e.*, natives occupying the country round Yalmba (between Wyalla Station and sea-coast).

At Bowen Bay, Arwur-angkana, *i.e.*, natives occupying the country round Arwur (Bowen Bay).

At Cape Melville, Yalnga-bara, Yalnga (C. Melville).

On the Normanby River, Karwin-inna, *i.e.*, natives occupying the country round Karwin (Lower Normanby).

At Duyphen Point, Taini-kudi, Taini (mangroves).

On the Batavia River, Denya-kudi, Denya (bush-country).

In Broadsound District, Riste-burra, *i.e.*, natives occupying the country round Riste, (country around Raspberry Creek).

This "home," after which the group of natives occupying it happens to be called may or may not be the birth-place of the

<sup>4</sup> Roth—Ethnol. Studies, etc., 1897—Sect. 226.

occupants, for, according to the district, a child has claims on its father's or on its mother's (Bloomfield) country, and sometimes on neither (Pennefather River)<sup>5</sup>. In many cases, as in the far Western Districts, owing to forced migrations on account of scarcity of water, advancing European settlement and other causes, the place-name of the home has been preserved, but its exact geographical identification lost<sup>6</sup>, while on the Wellesley Islands, and here and there in the Peninsula, natives are to be found amongst whom no necessity has apparently arisen for having a collective or specialised name at all.

3. As a general rule, however, within certain limits, each group has more or less friendly, commercial, or other interests with some one or other of its neighbours; its members, though speaking different dialects may render themselves pretty mutually intelligible and possess in common various trade-routes, markets, hunting-grounds, customs, manners and beliefs with the result that they might as a whole be well described as mess-mates, the one group sometimes speaking of another by a term corresponding with that of friend. There may, or may not (*e.g.*, Boulia District) be one single term applied to such a collection of friendly groups, *i.e.*, a tribe occupying a district, the meaning of the collective name being either unknown (*e.g.*, Kalkadun, Workai-a), or bearing reference to the physical conformation of the country, or else depending apparently upon the nature of the language spoken. So far as physical conformation is concerned, the collective name indicates groups of people occupying forest (*e.g.*, Martchi-tchi of the Bloomfield River), scrub or bush country (*e.g.*, Barti-tchi of the Bloomfield River), low-lying plains (*e.g.*, Ku-innur-burra of Broadsound District), mountains, coast-line, etc. As far as I have been able to judge, it is these variations of site which have a great deal to do, nay, which I might also say, have given rise to distinctive ethnographical differences; generally speaking, there is always enmity between occupants of the coast-line and inland tribes, between the inhabitants of the plains and the mountain people. The collective name dependent upon the language or dialect spoken by the separate groups may bear reference to peculiarities or differences of speech. In the following examples for instance on the North-east Coastline and its hinterland, this is very striking. Koko-yimi-dir, and Koko-yerla (n)<sup>7</sup>-tchi which has become corrupted into Koko-yellanji, are two words, each in their own dialect,

<sup>5</sup> Roth—Bull. 5—Sect. 68.

<sup>6</sup> As in certain of the groups in the Boulia District.

<sup>7</sup> The *n* is euphonic.

indicating "speech-similar-with," applied to and by the natives around the Endeavour River, and over Butcher's Hill country respectively. Koko-baldja signifies "speech-abrupt," descriptive of the blacks of the mouth of the Bloomfield River, the Mission Reserve, and Connemara Selection. Koko-piddaji or "speech-poor devil!", a term employed in the sense of pity and compassion, in reference to the Aborigines who speak it being in their time the weakest and most imposed upon; they used to occupy King's Plain country, the Tableland, and Mount Amos, but are almost extinct now. The Ko-ko-minni or "speech-good people" have their home around the Middle Palmer River. The Koko-warra, *i.e.*, "speech-bad, crooked," etc., in the sense of not being intelligible to others, and so "foreign" is applied by themselves as well as by their more southern neighbours to various mutually-friendly groups of natives wandering over the hinterland south and east of Princess Charlotte Bay, speaking within certain limits similar dialects and practising similar usages and customs; I say certain limits advisedly because although for instance the Kennedy River boys speak very differently from those on the Jack River, they are yet mutually intelligible. It is indeed curious to find a few hundreds of these people collectively speaking of themselves and their mess-mates as Koko-warra without apparently having any idea as to the meaning of the term. Another example is Koko-nego-di, or "speech-there-with," a term applied by the Cape Bedford Blacks to the people (and language) along the coast-line from Barrow Point to Cape Melville. On the other hand, in very many cases, the name of the language has nothing whatever to do with the people speaking it. Indeed, it may be absent altogether, there being no occasion for its use, it may have a now unknown meaning, it may be compounded from the first person pronoun (*e.g.*, the *teana-ngada* and *marna-nyati* dialects of the Mission River, Albatross Bay), and it may be indicated by its place of origin—thus, Yuro-Kappa, Kia-Kappa, and Yilbar-Kappa denote the Bowen, Proserpine, and Charters Towers languages respectively, while Koko-rarmul, and Koko-lana-lama describes what is spoken on portions of the Morehead River and Princess Charlotte Bay. Similarly in the Cairns District, the Kungganji, Yirkanji, and Yidinji speak kunggai, yirkai, and yidi respectively.

4. In the following notes dealing with Ethnographical Districts I propose referring only to those few where, during the past thirteen years I have lived with the natives on terms of fairly personal intimacy, and then but to place on record the

more important of the separate groups<sup>8</sup> comprising them, the trade-routes followed, and some of the more important place-names. The Boulia and neighbouring districts have already been threshed out in a previous work, while the more important of the remaining details of the other areas have been discussed according to their subject matter in my different Bulletins.

5. The Rockhampton and Central Coast-District. My first introduction to the Rockhampton Aborigines was through "Yorkie," whom I met early in June 1897<sup>9</sup> at Holly Hill where he was taking a contract for clearing timber. He is an aged adult and ex-tracker, and while in the Police Department visited Normanton, Cloncurry, the Upper Leichhardt River, etc., and hence was able to identify the social class-systems of his own group or tribe, the Tarumbal, with those discoverable in the North-Western areas of the State. Like all the remnants of his people, his own wife being a rare exception, he is addicted to the opium-habit. He speaks English very well and is locally known as a curiosity in that he often comes in among the settlers to borrow a sixpence, and invariably repays it! Yorkie travels now between Rockhampton and Gladstone, occasionally going a bit further south towards Miriam Vale. His family, which accompanies him, consists of a wife (Turomi), a son (Mari), a pure-blood son-in-law and daughter with pure-blood grandson about fifteen months old, and a half-caste daughter about nineteen years of age; his own individual name is Tu-wal-wal.

Of the original Rockhampton tribe, the Tarumbal, not many remain now. At the North Rockhampton Camp, the one near the pound-yard, there were about seven or eight adults, of whom three were females, and two or three children. At the other, on the Yaamba Road where Moore's Creek crosses it, I found four males, two females, all aged and a young boy. At South Rockhampton in the Dépôt Hill Camp, I came across over a

<sup>8</sup> These groups, etc., have been referred to throughout the various Bulletins by their initial letters bracketed.

<sup>9</sup> The notes on this district were originally written in July, 1898, I having been in continuous correspondence during the twelve months' interval with many of the "old hands" who supplied me with much important information which, at the actual time of my journey, I was unable to obtain. Among such gentlemen, two at least of whom are deceased, I gratefully mention the names of Mr. W. H. Flowers, of Medway, Bogan-tungan (who was on Torilla and Pine Mountain Stations from 1867-91); Mr. W. T. Wyndham, of Boyne Island (the first European occupant of Keppel Island in 1884); Mr. C. E. Roe, of Miriam Vale (thirty years' resident in the district); and Mr. A. Cowie (upwards of twenty years in Rockhampton).

dozen younger adults of both sexes ; these latter occupy their time in collecting ferns, manufacturing " weapons " for the local European market, and selling their women to their white, Chinese, or Kanaka camp-visitors. Among them was a surly looking woman, a Maikulan from the Upper Leichhardt River who had been brought down here by the police, as a tracker's wife, but as usual never sent home again. The present-day real old medicine-man of this Tarumbal Tribe is one " Buckley " who, with a couple of younger women, resides permanently at Balnagowan Station ; he has the reputation of knowing everything, all the legends about animals and birds, about death and ghosts, etc., but unfortunately he is too old and decrepid to render himself sufficiently intelligible. I met with some settled remnants of this same tribe again at Mount Morgan, whereas at Emu Park which comprises country certainly belonging to them, I saw none at all, though I was informed that " Old Pluto," a locally-born black is occasionally to be found there. The head-centre or " home " camp of the various groups comprising the Tarumbal tribe used to be in the neighbourhood of the site now occupied by Paterson's slaughter-yard, about one and a quarter miles from Rockhampton in the eastern angle of the triangle formed by the main road, Alligator Creek, and the main drain, this block of country being known as Randol. Large numbers of them have been buried between the yard and the creek and up along it, on the township side, whence, in times gone by, their bones were subsequently removed to hollow trees. In close proximity to this camp used to be their permanent initiation ceremony (Bora) ground, called Kang-kal. They occupied country on both sides of the Fitzroy River which they crossed in canoes. On the northern side of the river they travelled to Broadmount, Balnagowan, and to Emu Park where they would exchange courtesies with the blacks from the northern-coast-line and islands, as well as with those from Yaamba, Mt. Hedlow, etc. South of the river, they would go, for fighting purposes only, along the present Rockhampton-Gladstone road as far as the site of the present " 12-Mile Stock-yard," *i.e.*, the water-holes about two and a half miles north of Raglan Post and Telegraph Office. Starting on this route from Rockhampton they passed Archer's Cattle-station at the 15-Mile, the 6-Mile Creek (Ri-umba) close to Cross's Hotel at Bajool, the water-hole (Rular-vüllam), the name of which " Yorkie " says gave the white settlers their present township name of Ulam) at the same hostelry, the 1-Mile Creek (Kindor) beyond the hotel, the stony ridges (Káraní) three miles further on, the succeeding six or seven miles of dense scrub (Kútalmal) until they reached the

water-holes (Pá-rul) close by the 12-Mile (from Raglan Head-station) Stockyard already referred to; Mount Larcombe they saw in the distance. Raglan country was at one time occupied by Rûn-burra and Rûrkavara (groups perhaps of the Urambal) all dead now; together with the blacks from Gladstone, from Miriam Vale, and even (the Yungkono) from Bundaberg they used to meet the Tarnumbal in battle here at Parul. Mr. McDonald of Holly Hill tells me that twenty years ago he has seen as many as a couple of hundred natives congregating here just for a fight. Occasionally, the Tarnumbal would pay a visit to Gracemere and Westwood, and in very early times were known to have travelled up to Mount Morgan.

6. Gracemere, in the olden days, formed the home of the Warra-burra Group (of the Tarnumbal); their peregrinations included Calliungal, Mt. Morgan, Westwood, Rosewood, Rockhampton, Emu Park and Gladstone, than which they never travelled further south; there are no blacks at the station now.

At Mount Morgan, I visited the blacks' camp situate some two and a half miles from the township on the banks of the Dee River. There are a dozen adult natives here of whom eight are women, half of these aged, and several children, the former living in fairly comfortable circumstances with their Chinese and Malay partners. They have their meals at fixed hours, pass an existence far less debased than their sable brethren at Rockhampton, and at the time of my visit had up the clothes' line on which the children's garments, nicely washed and mended, were drying. These blacks are of Rockhampton and Gracemere parentage, the original local Wollea-burra, whose "walk-about" extended out towards the Prairie and Banana way, having all been exterminated.

Rosewood was the home of another Tarnumbal Group, the Karun-burra, whose peregrinations included Morinish, Yaamba, Rockhampton, Westwood, and the Dawson River as far as Duaringa. At the present day, when visiting Rockhampton—there are still a few surviving—they camp on the south side in the scrub at the base of the Hospital Hill.

Another of the Tarnumbal groups, the Ruki-wurra, have their home at Yeppoon, where there are just about a score left. In the old days, they used to visit and be visited by the Keppel Islanders, and would also travel coast-wise to Woodlands, Byfield, Maryvale, up along the Peninsula and back again; at the present time, they occasionally journey to Emu Park and to Rockhampton. Long ago, Yeppoon used to be a meeting place of the Torilla, Rockhampton, Yaamba, and Mt. Hedlow natives.

In connection with the Mt. Hedlow ones it is of interest to note that the last survivor, "Old Charlie" was buried 30th June 1897, a few weeks before my visit, at a spot about twenty yards from Mr. Bosomworth's on the Greenlake road (*i.e.*, the branch-off from Wyatt's on the main Rockhampton-Yeppon road).

7. At Yaamba (Pl. xxv., fig. 1) is a small camp consisting in the main of old and diseased individuals, of mixed origin, though the Bichalburra Group of the Warrabal Tribe constitute the local one; none of them however could speak or understand English sufficiently well to allow of my collecting a reliable vocabulary. On the Yaamba-Marlborough road in Smith's Paddock at the 4-Mile Creek (*i.e.*, four miles south of Princhester) is a camp of three old males and one aged female, remnants of the Mu-in-burra Group of the Ku-in-murr-burra Tribe. This tribe owned the coast-country comprising Torilla, Banksia, Tilpal, Raspberry Creek and Pine Mountain; Torilla was the main camp or home whence the blacks would travel down the coast to Emu Park, and inland to Yaamba and Rockhampton. At Marlborough I met some Bauwi-wurra natives, some eighteen or twenty of whom are still living. Their chief camp is at Apis Creek, the other side of the range, their "walk-about" including Marlborough, Stoodleigh, Princhester, Leura, Waverley, Willanji, Tooloombah, and Broadsound, *i.e.*, St. Lawrence where they exchange courtesies with the visiting Mackay Blacks, a fact which accounted for my coming across two Mackay-made boomerangs in the Marlborough camp.

8. Turning attention now to the southern portions of this Rockhampton (Pl. xxvi) and Central Coast-District there are the Gladstone and Miriam Vale, as well as the Island Blacks to consider. At Gladstone, I visited the native camp situate at Police Creek about three miles from town; it was stocked with fowls, cats, and dogs. The several bark huts were pretty substantially built, giving shelter to twelve or fourteen occupants, mostly old men and women. Some of these blacks work during the day either in the township at house-work, or on the shore at fishing, and together with various odd jobs, manage to get along fairly comfortably; everything however in the way of money is sacrificed for opium. They are of very mixed origin being representatives of Duppil (from Barney Point), Koreng-Koreng (Miriam Vale), Wakka (Glals one, Calliope), Yungkono (Bundaberg) and other tribes. As a remnant of the Wakka, there was "Palmer" (who long ago was in the employ of Mr. C. Hedley at Boyne Island) a well-known Gladstone identity; he is an old ex-tracker, very

infirm mentally and physically with narcotics and senility, though managing to crawl into town and out again in spite of a deformity of both feet (double talipes equino-varus). The head-camp of these Wakka, of whom only two or three are said to survive in the district, used to be on the present site of Gladstone whence they would travel southwards as far as Bundaberg, and westwards to a distance which I was unable to locate. In former days the home of the Duppil—of whom only four now remain locally—was situate some three miles south of Gladstone at Barney Point, known as Dolowa, whence the name of the main Gladstone thoroughfare has evidently been applied.

9. At Miriam Vale I came across the comparatively large permanent camp of the Koreng-Koreng with about twenty-five to thirty adults, and the majority of them drunk. They travel northwards as far as Gladstone, southwards to Bundaberg, and westwards out to Cania Station and the diggings. Mr. C. E. Roe has known them travel as far inland as the Bunya Ranges (Rosalie, etc.), but does not think they ever went very far north or south beyond the limits just stated; he has seen a camp with visitors—a total of six or seven hundred—congregated at Miriam Vale and stretching over a length of three miles, though they were perforce to keep shifting owing to the food-supply.

10. Two excursions to the Keppel Islands gave very interesting results. On Big Keppel where the nineteen remnants of the islanders are now congregated, there are sixteen full-blood adults, two half-caste children, and a full-blood six-month old (October 1898) female infant; among the adults only three are males, the overwhelming preponderance of women being easily explicable when the character of some of the previous European visitors to the island is borne in mind. On North Keppel is still to be seen the actual camping ground where at least seven males were shot down one night in cold blood, the father of one of the surviving women (who described to me the scene as it actually took place) being butchered while his little girl was clinging round his neck. Other males were deported and decoyed to the mainland, by false promises of food, etc.; some of them (including Yulowa) succeeding in swimming back the distance of between six and seven miles whilst others were shark-eaten. Mr. Wyndham, the first white occupant of Big Keppel, in 1884, tells me that there were then about fifty-four individuals there; he was just and kind to them. The manner in which he first entered into communication with them is interesting;—in his own words—“At first when I was there the blacks used to keep away from me and the two mainland natives who accompanied

me, till we managed to surprise and catch eight or more of the tribe that inhabited the south end of the island. Mr. Ross was there at the time but he could not get them to communicate with him; he offered them tea and bread, but they only smelt it and would not taste. Then I told him I would try my hand, and I sat down opposite to them in the same way I had learned and seen years before on the McIntyre River, and smoothed the ground next me with my hand, when "Old Yulowa" who was evidently the head-man, or doctor, of the tribe, got up and sat down by me at once. I then took some sugar and mixed it with water, broke a little bread in it, and let him see me eat it, and he tasted it; he then called out to the other blacks that it was the honey of the *Banksia* (the blossoms of which they used to steep in water and drink), and they all ate. After this, whenever I saw them, they used to come up to me . . . in time, they used to fetch fish." The name of Yulowa was given the boy by Wyndham after that of a bay on the island facing Emu Park; he is an old man now, but has a son, "Paddy," and the little female grandchild left him. Wyndham says that, in his day, Big Keppel was inhabited by two "tribes," the one on the south extremity speaking Tarumbal dialect, the other, on the north, a Broadsound one. A peculiarity amongst them is their rapidity of utterance, a fact of which I had been previously informed by the Rockhampton and Yeppoon natives, the latter on this account speaking of them as "crows."

11. Thanks to the kindness of Mr. W. H. Flowers who supplied me with a copy of a map of the district which he drew up in 1881, it is possible to indicate approximately (Pl. xxvi.) the boundaries of the main tribes, some half dozen or so, which in those days roamed the country. These main tribes were formed of various groups, of greater or less number, named as a rule after some physical peculiarity of that particular spot of country which the individual members regarded as their home. One or two of the main tribes have disappeared in their entirety, though several of the groups, as already mentioned, I was fortunate enough to meet with. In the following list Mr. Flowers has given me a translation of the different group-names; the suffix—burra denotes of, or belonging to. The reference numbers are marked on the Sketch-map in circles.

Ku-in-murr-burra Tribe [Ku-in-murr=a plain]	{	1. Katu-burra	end, finish
		2. wandu-	„ mountain
		3. wollo-in-	„ iguana tail
		4. warru-	„ "damper" of zamia nut
		5. mu-in-	„ ashes
		6. pankan-	„ gap in a range
		7. riste-	„ sand-fly

Ningebal Tribe	{	8. war-gain-	„	clean sand
		9. randu-	„	Townshend Island
		10. tarru-	„	fig that is fly-blown
		11. kuki-	„	green-headed ant
		12. bu-cha-	„	<i>Banksia</i> tree
Tarumbal Tribe	{	13. warra-	„	wild guava
		14. konku-	„	sickness, retching
		15. barri-	„	flame caused by fat when cooking
		16. woppa-	„	island
Warrabal Tribe	{	17. karun-	„	flesh
		18. bi-chal-	„	small grub
		19. bi-pu-	„	big river
		20. wolle-a-	„	.....
Tarrambarra Tribe		21. banbara-	„	open country

The following are some of the Rockhampton District native names collected during my itinerary, exclusive of those which are embodied in the text:—

Apis Creek	kanya-nályana
Archer's Cattle Station at the 15-mile R'ton	wanno-wállim
Balnagowan	ruval-uval
Banksia	tirpara
Broadmount (the hill itself)	baltaran
Calliope	dirralli
Calliungal	nu-rer
Cania	ba
Canoona	wang-in
Duaringa	tarwo-dáninji
Emu Park	wu-pal
Gladstone	kardabai
Gracemere	bá-dul
Keppel Islands:—	
Big Keppel	woppa
North Island	kanómi
Middle Island	ballábba
Myall Island	mammalónbi
Humpy Island	burr-yi burr-yi
Barren Island	arámmi
Corroboree Mountain	terrima
Outer Rock	ó-nan
Man and Wife Island	bangka-bulari <sup>10</sup>

<sup>10</sup> lit=rock-two.

Leura	yawalgárra
Marlborough	wando-wangain
Miriam Vale	ku-rung-gau
Morinish	mundu
Mt. Hedlow	karvara
Mt. Larcombe	parielli
Mt. Morgan	kunu-wámballi
Pine Mountain	kun-yan
Princhester	má-run
Raspberry Creek	nárbuni
Rockhampton near Alli- gator Creek	kap-pai i
Rosewood	malkurn
St. Lawrence	banbara
Tilpal	ká-runí
Tooloombah	bún-bil
Torilla { Station	wolla
{ neighbouring hill	wandu-borrú
Waverley	kammupalkái-o
Westwood	kápparin
Willangi	kur-gáro
Yaamba	{ yimárpo
	{ yimar-ipo
Yeppoon	í-pun.

12. The Cairns and Atherton District (Pl. xxviii., fig. 1). The sketch-map of the neighbourhood of Cairns (Pl. xxvii.) shews the distribution of the three main tribes as they were in August, 1898, but what with the progress of the mission work at Yarrabah on the further side of False Cape, and the increase of area under settlement on the Cairns side, the arrangement may not possibly hold good at the present day. The following are a few of the native place-names:—

False Cape	kai-ka	Saltwater Creek	baddabadú
Cape Grafton	jilliburri	Palmer Point	mun-ju
Murray Prior Range	jur-bo	Pyramid Mountain	jaro-járo-kan
Fitzroy Island	kar-par	Cairns (site)	ka-mói
High Island	wannaga	Barrier Reef	yur-pin.

13. At Atherton, the natives to be met with, as well as in the neighbourhood, belong to three groups or tribes speaking different dialects—the Chirpal-ji, Ngai-kungo-i, and Ngachan-ji who speak chirpal, ngaikungo, and ngachan respectively. The Chirpalji have their main camp in the vicinity of Carrington at Scrubby Creek (Ku-róngul), travelling to Atherton (Kár-kar) and

the Herberton Ranges (Urang-índi). The Ngaikungo-i with their home at Atherton go on the "walk-about" to Watsonville (Ilánbare) passing on the way the heads of the Walsh River, country which they speak of as Balkin. The remaining group have their main camp (in 1898) at Putt's Selection, two miles above the Cairns-crossing, on the Upper Barron River (Takkará-il country), whence they wander to the head of the Upper Russell River (Ku-par country). The Tinaroo Ranges are spoken of locally as Mún-gija.

14. The Bloomfield River District<sup>11</sup>. Banna-billa (occasionally corrupted by the local settlers into Banana Billy) is the country at the mouth of the Bloomfield River, the native name designating the selection (Osmundsen's). The group here (Bannabillara) includes some three or four remnants from Bailey's Creek (Gangaji) about four miles south, and perhaps the same number from Tchul-gur, the present Toolgoor Selection of Cochrane's some little distance north of the Bloomfield River. These blacks are the best workers, the most civilised, the best turtle-fishers, and yet the weakest throughout the district, and consequently often made the scape-goats to account for the deaths of any of the more important members of the neighbouring tribes. From their chief home at the mouth they travel along the river as far as the heads (Banna-yirri, *i.e.*, water-falls); southwards, they visit Bailey's Creek. In former times, they used to travel up the northern coast along Cedar Bay to Archer Point, a distance about midway between the Bloomfield and the Endeavour Rivers; but nowadays, they very rarely come north of their river home; they speak Koko-baldja. Wyalla, locally known as Wai-ál-al is regarded as a head camp; it is the resting-place for natives from Ku-na (Mt. Finlayson, ?Finnegan), from Wú-lu-mu-pan (a tract north of Bauer's Gap), from Wol-pa (the big range lying westwards from Mt. Romeo), and from Yalmba (the district between Wyalla north-eastwards and the sea); they speak Koko-yerla-n-tchi here. The natives met with on the Mission Reserve (Wudjal-wudjal) and at Connemara, *i.e.*, Baird's Selection (Bórru) come from country (Nu-ru) at the head of Granite Creek (the northern branch of the Bloomfield River), from the district (Mu) between Granite Creek and the Bloomfield River, from The Springs, *i.e.*, Cook's Selection (Bul-pan) from west (Mulujin) of Baird's Selection whence they travel to Mareeba (and so get into touch with the Cairns and Atherton District) and from country (Gau-gu) along the eastern branch of

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<sup>11</sup> Based upon my first journey undertaken here in March, 1898, and from information kindly put at my disposal by Mr. R. Hislop, of Wyalla.

the Daintree River; they all speak Koko-baldja like the Baunabillara. Various remnants of what are said to have once been large and powerful tribes now run between Rossville, Helenvale and Mt. Romeo; they comprise Aborigines from Tandi (King's Lake country and heads of the Middle and East Normanby Rivers), from Chokon (district comprising Mt. Romeo, the Tablelands, Slaty Creek, etc., and perhaps Mt. Amos), and Tau-al-tau-al (country west of King's Lake to the Normanby River). The Wulbur-ara blacks travel from the head of the Mossman River to Byerstown and Maytown; the head-camp of those on the Daintree River would appear to be at Fischer's Selection. I was able to account for two hundred and eighty-seven natives in the whole of this Bloomfield River District.

15. The Cooktown and surrounding district (Pl. xxviii., fig. 2; Pl. xxix., fig. 1). South of the Endeavour River the Koko-yimidir dialect is very corrupt, the natives belonging to this area comprising Mt. Cook, the lower portions of the Annan River, and the coast-country down to Archer Point speaking of it as Koko-imoji. The "homes" of these people are at Mount Cook (Kai-ar), their actual camping ground at the base of the mountain being called Wain-bur, along the Annan River (Yu-ru country), and in the area (Bul-kon) round about Oakey Creek, a branch of the Annan. They visit Cooktown, known to them all as Kámkar, and often camp at the 3-Mile (Wórra-jagga). North of Cooktown, Cape Bedford is where the natives speak the Koko-yimidir language in its full purity<sup>12</sup>. The Starcke River Natives travel to the McIvor River, to Cape Bedford, and to Cooktown where they camp at the 2-Mile. Among their place-names (these blacks speak Koko-yimidir) on the McIvor are the following—Gorton's Selection, Párra; Thygeson's Kárm-bar; Bramighan's, Nó-kal; Webb's, Winbar-winbar. They speak of Barrow Point as Mo-yir; Look-out Point, Tan-yil; Cape Flattery, Yorro, and the country through which the Morgan and Jeannie Rivers run as Walmbar and Yorl-bun respectively. More or less west of Cooktown is the Boggy Creek Reserve for Aborigines, a stretch of country (Birbira) on Butchers Hill Station (Yung-kur). These Yung-kurara used in the old days to have a peregrination including the head of the Daintree River, the Bloomfield River, Mt. Windsor (Kalmbar), and sometimes the Laura River and Maytown, at present however (1899) there are some party feuds on, and the travelling is very limited. At Maytown (Wulbur-

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<sup>12</sup> Roth—Bull. 2—Sect. I.

jurbur) they visit the Wulbur-ara who wander between that township, Laura and Palmerville and speak Koko-minni<sup>13</sup>. They have apparently always been, and still are, at enmity with the Deighton Blacks who speak Koko-warra.

16. In the Princess Charlotte Bay District (Pl. xxv., fig. 2; Pl. xxix., figs. 2, 3), the main original camp or home of the Koko-warra, *i.e.*, where most of their higher initiation ceremonies usually take place is in close vicinity to Balser's Knob. They follow the Normanby and Deighton Rivers as far as the Laura Settlement, they travel up Station and Sandy Creeks to the Morehead River, and westwards they wander over Jeannette's Tableland. In the course of their travels southwards, these Koko-warra come into communication with the Koko-minni from the Middle Palmer River. The Koko-lamalama have their main camp in the vicinity of the mouth of the Bizant River and Jeannette's Tableland; primarily, they are thus coastal blacks, though of late years they have commenced to wander along the tracks of, but not quite to such lengths as, their southern Koko-warra neighbours. In days gone by, the Koko-olkulo had their "home" at the water-holes in the neighbourhood of what is now the Musgrave Native Police Camp. At the present time (1899) they "walk-about" along the higher portions of Saltwater River, and across to the upper reaches of the Hann and Morehead Rivers, while in a northerly direction they wander up to Port Stewart, etc. The Koko-rarmul, the last of the more important of the Princess Charlotte Bay Tribes are somewhat limited in their peregrinations along Saltwater and Morehead Rivers. The following are some of the local place names in the Koko-warra language:—

Balser's Knob	hí-imba	Jeannette's Tableland	gai-wara
Bathurst Head and	} aring-u	Lakefield Station	gó-ra
Flinders' group			
Barrow Point	apóllin	Musgrave Station	pár-jan-ja
Breeza Station	rán-o	Musgrave Station	} arnáu-o
		(18-mile camp)	
Cape Melville	{ tu-a, yaln-ga, rel irán-bai	Noble Island	mor-kon-den.
Country at back of Bowen Bay			
Eastern half of Princess Charlotte Bay coast			lamalama
Country to west of Saltwater River			ólkulo <i>rel</i> wólkulo

While the tracts of country through which the following rivers run are named thus:—

<sup>13</sup> See Middle Palmer River District, Sect. 17.

Saltwater River	ngorpál	North Kennedy River	nar-nu
Morehead River	rar-mul	South        "	"       tembu-kúmana
Hann R. and Station Creek	ngum-bu-ar	Laura River	rár-tal
Koolburra Creek	ne-már-o	Deighton River	kar-múka
Bizant River	urr-thurr-wa	Jeannie River	albún, yorl-bun
Jack River	te-ra	Starcke River	kún-jar, dún-jo
Normanby River	win-járko, kar-win		

17. The Middle Palmer River District is of interest especially in that the Koko-minni, who occupy it (Pl. xxx.), form the means of communication between natives on the Gulf and East Coasts. These blacks have their main camp, at the head of the King River at a spot known as Irrangga; their country south of the Palmer River they call Churamada, while that which lies north of it is Oninta. They speak of Mt. Daintree as Konongo, Fernhill Mountain as Mo-yeraka, and Strathleven country as Arthau. In 1896 their estimated number was over two hundred. They have a large circle of friends and acquaintances, and visit the Koko-yerlantchi natives on the Laura River, at Maytown which they speak of as Walpom, and Palmerville known to them as Koron. Their fighting expeditions take them westwards down to the junction of the Palmer and Mitchell Rivers, to a locality known as Antalba where they fight the Kau-waranga. When after food they travel *via* Maytown to Limestone—yams being very plentiful on this route—and there come into contact with the Hodgkinson (Union Camp) Blacks, etc. Nowadays, they never go in a southerly direction, having been hunted from Gamboola and Highbury. For purposes of trade they travel northwards to meet the Koko-warra, Koko-rarmul, and Koko-olkulo people. The Kau-waranga follow the course of the Lower Mitchell River as far as its junction with the Palmer River. Two important Gulf tribes with which these Kokominni come into indirect contact are the Gunanni and the Kundara. The Gunanni are coast-blacks running between the Mitchell and Staaten Rivers; they certainly cross the Mitchell and on the south may proceed to the Gilbert River to meet the Kundara whose territory extends down to Normanton, while to the eastwards they do not go further than Dunbar. The main camp of these Gunanni is believed to be in the close proximity of Topsy's Waterhole, not very remote from the New Mitchell River Aboriginal Reserve. The Kundara exercise rights over the coast country between the Nassau and Staaten Rivers. Mentana Station which is in the close neighbourhood of their main camp is called Ngabengamadam.

18. The Pennefather (Coen) River District<sup>14</sup>—Although this account of the district-blacks was gathered at Mapoon it was given me by Pennefather River (=Coen River on the old maps) Aborigines, the Nggeri-kudi, who speak Yopo-dimi (yopo=1st. personal pronoun). It would appear that there are probably not half-a-dozen remnants left of the original Mapoon people. The following groups of natives are found in this ethnographical district, the numbers in brackets referring to the sketch map (Pl. xxxi.). The Nggerikudi (2) (Nggeri=sand-bank), whose home is on the north side of the Pennefather River; they are the most numerous of all the coastal people, and the majority of them are now settled at Mapoon. The Gamiti (1) are on the north shore of Port Musgrave, *i.e.*, between the Ducie River and Seven Rivers country. Rá-kudi (3) occupy the south side of the Pennefather River; Taini-kudi (4) (taini=mangrove) the country between Pennefather and Pine Rivers, speaking Anga-dimi (anga=1st. pers. pron.); Denya-kudi (5) (denya=bush) live down on the south side of the Batavia River; and Chong-anji, or Mapoon natives, that portion of Port Musgrave coast-line terminating in Cullen Point. Other groups are the Laini-ngadi (7); O-amro-koro (8) who speak Te-ana-ngada (te-ana=1st. pers. pron.); Cherakundi (9); Gautundi (10); and Winda-Winda (11) who speak Marma-ngati (marma=1st. pers. pron.); the last three groups, perhaps the last four now visit Weipa Mission Station on the Embley River. Amongst the real inland or bush-blacks who naturally do not mix with these coastal ones are the Ducie, Bertiehaugh, and Moreton Tribes, who apparently have no names to specialise themselves by, and possess markedly different vocabularies.

Cullen Point is known as Tratha-m-ballayányana (tratha=a certain fish, the rest of the word signifying sheltering-under-rocks), corrupted into Tullanaringa on the maps. Duyphen Point is called Mo-o-dangana. The country drained by the following rivers is:—

Pennefather River	{ ringdanúno arú-indi	Mission River	aró-angana
		Embley River	adérama
Pine River	yí-parno		

<sup>14</sup> These notes were originally compiled in 1899 during my first official visit of inspection to the Mapoon and Weipa Mission Stations, to the various cattle runs in the hinterland, and to the Mein, Moreton, and McDonnell offices on the Cape York Overland Telegraph line. I am indebted to the Rev. N. Hey of Mapoon for much of this information.

19. In every group or tribe there exist certain divisions or relationships of rank and family between its individual members, such relationships also commonly holding good between persons of different groups or tribes. The first of these relationships I propose recording is that upon which the individual's social status depends, and which gives him his titular rank or *elina-nym*<sup>15</sup>. This rank depends upon his bodily development and in most cases upon his having undergone certain of the initiation ceremonies.

In the Rockhampton District, except perhaps in the area around Miriam Vale, any boy at the first sign of puberty is known as a *walpara*. As soon as he arrives at the full development of this physiological condition he undergoes the first of the ceremonies, and gradually advances in rank under the following "titles":—

Rockhampton—*Ku-rá-i* (when the decorative scars are cut);  
*ká-wula* (when he has his nose pierced and can marry);  
*mín-dara*, and *mu-lin* (any very old man).  
 Gladstone—*Ká-ra*, *yanpi*, *kú-nu-an*, *kanka-ánkan*.  
 Rosewood—Yeppoon—*Ká-wula*; *katta* (adult man).  
 Miriam Vale—*yanbi*, *ínggardo*, *wúr-balim*.

In the case of the females, any very young girl is spoken of as *nai-yín-duro* (Rockhampton), or *ne-kú-rian* (Gladstone). At first puberty she is called *wálpáran* (Torilla), *kám-bal* (Rosewood, Marlborough), or *bál-knu* (Rockhampton). Having undergone the first ceremony (after which she can marry) at full puberty, she now bears new *clima-nym*s:—

Rockhampton—*tapu-rán.doro*, and gradually *mu-lin*<sup>16</sup> (any very old woman).  
 Gladstone—*wá-kalo*, *ká-kalal*, *kú-nu-an*<sup>16</sup>, *kanka-ánkan*.  
 Rosewood—*námmuni*, *kin-kil*.  
 Yeppoon—*ár-wuli*, *dapparo*.

On the Tully River, amongst Mallanpara, *kokai-kokai* is the term applied to a boy from the time he receives the chest-cut or *chindal*<sup>17</sup> up to the time he eats the eels at the initiation

<sup>15</sup> Roth—*Ethnol. Studies*, etc., 1897—Sect. 68.

<sup>16</sup> The same name as applied to men in corresponding stage.

<sup>17</sup> Roth—*Bull.* 15—Sect. 49.

ceremony when he is known as a ngu-tcha. He is a malari during the time that the belly-cuts are healing, and a chalma onwards, the fully-developed man. A female is a nai-ili when the breasts first begin to protrude, a gatchir at fully developed puberty (corresponding to the chalma stage of the males), a kau-el before bearing a child, and balgari after having borne children.

The progressive titular changes in an individual's life in the Cairns District are here given both in the Yidiñji (Y) and Kungganji (K) languages :—

When an infant of either sex walks and gives up suckling it is a ka-wínji (YK), the sexes being distinguished from this time onwards—

Female—kúm-ba (YK) from completion of kawinji stage up to close upon puberty ; yábbnr (YK) at puberty, when she *may* have shoulder-scars inflicted ; and tarkanji (YK) when her first baby appears upon the scene. She then passes gradually into the máitin (K), or tár-anki (Y) stage apparently expressive of the climacteric.

Male—wang-ár-re (YK) from completion of kawinji to puberty ; wúr-kun (YK) at puberty, when he undergoes initiation and receives the transverse cuts (mo-in, moingga, or war-dir) between the navel and breast. He is then spoken of as a manda-kanjánji (YK) when his first child begins to walk about ; nganda (YK) if his children are still all young ; bí-narla when the latter are all old ; and wállō-buri when he is very old, indeed to express the disappearance in great measure of the body-scars.

The Cooktown District clima-nyms, from the lower to the higher grades, are waral, kabir, ngando, and kamba-kamba for the females, with diran, yerka, bama, and dirainggur for the males.

Those for the Princess Charlotte Bay District have already been detailed when dealing with the local initiation ceremonies<sup>18</sup>.

Amongst the Kundara, with whom, as I have already mentioned the Koko-minni of the Middle Palmer District come into

<sup>18</sup> Roth—Bull. 12—Sect. 6.

contact, the following are the titular names applied to the males :—

Bama-ngaman is a boy at early puberty ; he attends his first initiation ceremony or yindarang.

Yel-vigvig after full puberty with a little moustache ; he attends the second ceremony or yiral.

Pita-mak is after he develops a full beard and moustache, and having undergone the ceremonies, is now allowed to marry.

Mo-kanan as age progresses, and mo-ekwallim when very old, and the cicatrices fade.

In the Pennefather River District the following are applied :— Dai-ingata is a boy at early puberty when he first attends the initiation dances (prumo) ; pungandrichi at late puberty when the tooth avulsion takes place ; trallakuto with a beard and moustache ; watapu a very old man. Ji-opadi is a girl at early puberty ; morgatana at late puberty ; dro-anana after bearing her first child ; and dó-apruto after the child-bearing age.

20. With regard to the internal divisions of the group or tribe, depending upon family relationships, I cannot do better than refer the reader, as a preliminary, to a perusal of Chapter iii. of my "Ethnological Studies." I there threshed the subject out fairly thoroughly for that district, with the result that, in spite of the very few alterations and additions since discovered and now incorporated, I propose taking it as a standard for comparison. Gamo-matronyms have been found in the East-coast Districts ; in the Rockhampton area<sup>19</sup>, except at Gladstone and Miriam Vale, as wittaru and yangaru, corresponding with the Bonlia (Pitta-Pitta) utaru and pakuta respectively.

The four paedomatronyms of the North West Districts—the Kupuru, Wungko, Kurkilli, and Banbari—I have been able to trace personally, since 1895, and to identify practically throughout the length and breadth of North Queensland, except in the Peninsula (Pennefather River) about which something further has to be said. The following is a fairly typical list of them<sup>20</sup> :—

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<sup>19</sup> I had previously denied its occurrence at Rockhampton—See *Ethnol. Studies*, etc., 1897—Sect. 62 f.

<sup>20</sup> Only the male form is given, the female is denoted by -n, -an and other suffixes.

	kupuru pulanyi	wungko yakamari	kurkilla kangilla	banbari pangariuyi
Boulia District...Pitta-Pitta tribe				
Lower Gulf country...Obarindi "				
(1) Nicholson River				
(2) Nassau and Staaten...Kundara tribe	warkek	yerin	koran	mallori
Rivers				
Across Lower Peninsula...Koko-minni "				
(1) Middle Palmer River	mangil	parina	ararina	ejurina
(2) Etheridge River	kubaru	wun-gu	kurkilla	banberi
Georgetown				
Pr. Charl. Bay...Koko-warra	marnanggal	parinaug	ararur	yu-yurr
" ..Koko-olkulo	mangilm	parinaug	ararinaug	ejurinaug
Cooktown District...Koko-yerlantchi	maramangili	parina	rarare	yutinaug
(Butcher's Hill)				
Tully River...Mallaupara	kara-vanji	chikuu	kurkilla	kurongon
Bowen	kupuru	wungko	kurhilla	banbari
St. Lawrence	kupuru	wungko	kurkilla	banbari
Marlborough	manna	kutala	kai-yi-raru	panjur
Torilla, Pine Mtn...Ku-in-mur-burra	manna	Karalbara	ku-i-alla	kurpal
Rockhampton...Tarumbal	manna	Karalbara	kudala	kurpal
Gladstone...Wakka	manna	Karalbara	kudala	kurpal
Miriam Vale...Koreng-koreng	balgo-ain	barang	de-ro-ain	banda

Amongst tribes occupying the border-country between Queensland and the Northern Territory, are the Yaro-inga to be met with at Headingley and Lake Nash on the Upper Georgina River, and the Workai-a<sup>21</sup> higher up the river at Camooweal, etc. These, in common with other people in the Territory have eight paedomatronyms, (with the one term applicable to both male and female members of each division) traceable into the four of the rest of North Queensland as follows:—

Yaro-inga	Workai-a	
alloguara	pelyarinjo	} kupuru
andraja	pleugo	
odalja	woreto	} wungko
angalaja	jerameramo	
a-ngella	kangil	} kurkillla
anaura	yekamaro	
biltara	pangarinjo	} banbari
mo-jo	warko	

The Karawa Tribe, at the head of Settlement Creek in the Gulf Country, to be often met with at, probably their chief camp, Wollogorang Station, about four miles within the Northern Territory border, also have the eight primary divisions, but having separate terms for the male and female members, apparently possess sixteen; so far I have not had sufficiently reliable interpreters to identify them with the Boulia ones.

Throughout the whole of North Queensland, sexual communism, with its specialisation of marriage, is only permissible on the following lines, hence these four divisions have been termed exogamous groups or divisions:—

male	+	female	=	resulting offspring
Kupuru	+	Kurkella	=	Banbari
Wungko	+	Banbari	=	Kurkulli
Kurkillla	+	Kurpuru	=	Wungke
Banbari	+	Wungko	=	Kupuru

the arrangement being graphically illustrated in the table in the "Ethnological Studies"<sup>22</sup>.

But if the term "exogamous" division is to be preserved, it must be clearly borne in mind, that the arrangement does not *per se* prevent consanguinity, that it does actually prevent the

<sup>21</sup> These are identical, so one of the authors tells me, with the Waaga of Messrs. Spencer and Gillen.

<sup>22</sup> Roth—Ethnol. Studies, etc., 1897., opp. p. 64—Up till about four years ago I thought that I had obtained from the Annan River District a set of divisions shewing a different line of descent to that met with in Boulia; on further investigation they conform to the usual rule.

union of couples between whom there cannot possibly be any consanguinity, and that on certain definite occasions over a large area of country it may be ignored<sup>23</sup>. Consanguinity is everywhere prevented by laws of its own; a man for instance may not marry his mother's brother's daughter, his father's sister's daughter, his daughter's daughter, etc., although they fall within the division out of which it is lawful for him to pick a wife—this is usually the solution of the difficulty which I understand observers have now and again come across in the case of natives unable to live sexually with others apparently belonging to the proper exogamous divisions.

As is well known, each of these exogamous divisions is tabu from either eating, killing, touching, etc., certain animals, and if by totemism pure and simple is to be understood a certain relationship between an individual or group of individuals and an animal or group of animals, then by all means let these divisions be called totemic. In no way, however, can they be deemed totemic in the sense of the totemism described as being met with in the Central Australian Tribes by Messrs. Gillen and Spencer, my views on this matter being recently confirmed for the extreme North Australian Tribes by Professor Klatzsch. More than this, though as already shewn I have traced the identity of the divisions from one end of North Queensland to the other, the animals tabu vary with each particular locality, *i.e.*, there is no constancy between the alleged "totem" and the division. Some typical examples taken at random throughout the country are the following:—

EASTERN COAST-LINE				
	<i>Kupuru</i>	<i>Wungko</i>	<i>Kurkilla</i>	<i>Banbari</i>
Pr. Charlotte Bay				
(1) Koko-olkulo Blacks	various species of poison-snakes	carpet snake; bird like the morpork	goose plover	bird like an owl
(2) Koko-warra Blacks	red kangaroo dingo giant lily brown snake owl	(same prohibitions as Kurkilla)	goose black duck alligator cockatoo blue lily	(same prohibitions as Kupuru)
Bowen (Yuro) Blacks	emu eel turtle	brown snake carpet snake	'rainbow' opossum; ground iguana; frilled lizard	sp. of honey bandicoot eagle hawk stingaree poreupine

<sup>23</sup> Roth—Ethnol. Studies, etc., 1897—Sect. 71, a, b, c.

## ii. ACROSS COUNTRY TO LOWER GULF &amp; WESTERN DISTRICTS

Etheridge River and Georgetown Blacks	red kangaroo alligator (?)	rock wallaby opossum	emu bony bream garfish	rock kangaroo black bream
UpperFlinders River (Wunamurra)	carpet snake emu	.....	eagle hawk black & brown snakes	black duck turkey

## iii LOWER GULF OF CARPENTARIA AND WESTERN DISTRICTS

Between Sta- aten & Nassau Rivers Kundara Blacks	poison snake owl	two unidenti- fied species of bird	water snake carpet snake	tiger snake brown snake
Cloncurry (Maitakudi)	iguana whistler duck carpet snake	porcupine emu kangaroo	water snake corella eagle hawk black duck turkey	carpet snake dingo
Leichhardt- Selwyn Ranges (Kalkadun)	emu carpet snake brown snake mountain- snake porcupine wallaby rat opossum mountain- kangaroo	emu mountain- kangaroo wallaby honey porcupine opossum carpet snake brown snake mountain- snake fish, various sp.	pelican whistler duck black duck turkey plain kangaroo fish, various sp.	whistler duck wood duck native- companion rat bandicoot plain- kangaroo carpet snake
Boulia District (Pitta Pitta)	iguana whistler duck black duck blue-fellow- crane yellow dingo small yellow sp. of fish	scrub turkey eagle hawk bandicoot brown snake black dingo white duck	kangaroo carpet snake teal brown-headed white-bellied- duck various sp. diver birds trumpeter fish black bream	emu yellow snake galah parrot sp. of hawk.

22. On the other hand, as I have already shewn<sup>24</sup> it is probable that these (exogamous, for want of a better term) divisions have been originally devised, by a process of natural selection, to regulate the proper distribution of the total quantity of food

<sup>24</sup> Roth—Ethnol. Studies, etc., 1897—Sect. 71 ; Bull. 12—Sect. 2.

available. Examples here and there lend confirmation to this probability. At the mouth of the Batavia River for instance, on the promontory of land to the left of it projecting into Albatross Bay, there are, or rather used to be, before the civilisation of the natives was taken in hand by the Mapoon Missionaries, four exogamous divisions named after separate localities. The Nama-kurgi and Ba-kurgi were named after and owned lands on the river side, the Lar-nganama and Ba-marango on the Gulf side of the promontory in question. The Bakurgi and Bamarango were so named after islets (ba), the Namakurgi after the superabundant local growth of the nama plant (used for thatching huts), while the Lar-nganama got their name applied on account of a special timber, *Acacia rothii*, Bail.—the local lar. These four divisions, which I was unable to identify with the four otherwise common throughout Northern Queensland, could only marry on the following lines:—

<i>male</i>	+	<i>female</i>	=	<i>child</i>
nama-kurgi		ba-marango		ba-kurgi
bakurgi		lar-nganama		nama-kurgi
lar-nganama		ba-kurgi		ba-marango
ba-marango		nama-kurgi		lar-nganama.

The wife took up her abode at her husband's camp, but the offspring as they grew up became members of and belonged to another camp. I found traces of a similar arrangement in vogue at Murray Island in Torres Strait, and am informed that a similar one is<sup>25</sup> here and there met with in New Guinea. In the Bloomfield River District, the four divisions were all names of bees each being specially associated with different districts. Again, amongst the large Koko-warra Tribe of the Princess Charlotte Bay District is to be met the curious example of identical animals being tabu to two of the exogamous divisions, the Kurkilla and the Kupuru with the result that the limit of food-supply available is exactly balanced. Another trace of the probable origin of these exogamous divisions lies in the fact that in any camping place, all the members of the same division (except of course those who are consanguineous) occupy the one area of the camp. The grouping of certain animals, plants, etc., on the Tully River may (Sect. 24) also prove to be another remnant.

23. According to the particular exogamous division to which an individual belongs, so he bears relationship to other members of the remaining divisions. For as already explained<sup>25</sup> every male is primarily someone's brother, father, brother-in-law, or

<sup>25</sup> Roth—Ethnol. Studies, etc., 1897—Sect. 63.

mother's brother, while every female (virgin or matron) is some-one's sister, mother, sister-in-law, or father's sister. These particular relationship names, which, for reasons given, I have called hetero-nyms, vary in the different ethnographical districts. In the Rockhampton District, they are:—

Locality and tribe	Rockhampton Tarumbal	Torilla, Pine M't'n Ku-inmur-burra	Gladstone Wakka	Miriam Vale Koreng-koreng
brother (older)	má-rami	marang	ká-ro	dadtha
„ (younger)	„	wú-yiru	ku-ni	„
sister (older)	ná-burn	ná-burn	yá-wunan	wá-dim
„ (younger)	„	„	yí-lan	„
mother's brother	nammio	nammio	bá-bi	mámina
mother	nai-ya	nai-ya	nábba	má-mi
brother-in-law	nú-pa	nu-pa	kínulam	mú-nilam
sister-in-law	gen	kin-kil <sup>26</sup>	ín-won	„
father	bi-na	bí-na	pí-ya	bá-ba
father's sister	bín-dir	bín-diru	bá-bo	yabbi

In the Princess Charlotte Bay district they are:—

	<i>Kokowarra</i>	<i>Koko-rarnul</i>
brother (old)	ár-ma	ár-ma
„ (young)	ar-thúrta	arráda
sister (old)	párpa	párka
„ (young)	i-thúrta	urrláda
mother's brother	garwúta	arwúta
mother	mang	márka
brother-in-law	ku-dánta	ting-an
sister-in-law	ku-dánta	pan
father	addi	a-wí-aka
father's sister	inní-ra	mí-ada

And so I could go on throughout all the areas of North Queensland over which I have wandered, but such details would only render this work too cumbersome, and are not of sufficient importance for publication, suffice it to know that they exist. For the same reason I am omitting all mention of the genea-nyms, and auto-nyms; the former have already been carefully worked out for the Cooktown District<sup>27</sup> where I have had the assistance of local linguists in checking them.

<sup>26</sup> Also means adult woman.

<sup>27</sup> Roth—Bull. 2—Sect. 6.

24. Divisions of inanimate nature, animals, and plants, have been occasionally met with, but really satisfactory explanations have not been forthcoming. Thus, at Cape Grafton in 1897, independently of the local mission auspices, I came across a local account of a binary division of Kuragulu and Kurabanna (banna=water), that is to say things on land generally distinguished from those on water. The former, indicative of red earth includes everything relating to the land, *e.g.*, red clay, grass, sun, wind, rock, star, fire, and land animals such as kangaroo, bandicoot, black iguana, yellow iguana, emu, and pelican; the latter comprises water, and white or light coloured things and includes mud, cloud, rain, thunder, fresh and salt water, eels, wild duck, shark, alligator, water-snake, and all white timbers.

On the Tully River the respective grouping is more certain. Thus, plants (wherein sex is not recognised) are divisible into four groups, containing special timbers as follows:—

Chalkai-gatcha . Pencil Cedar, Moreton Bay Chestnut.

Chalkai-dir...Contains a particular white-wood, the sap of which is utilised for sticking feather-down on the body.

Chalkai-chamara...Silky Oak.

Chalkai-chiri...Myrtle.

Chalkai is the Mallanpara term for anything big and so old (and thus comes to be also applied to an old person). Grasses and small shrubs are not put into groups or divisions. Indeed, very little appears to be known concerning these groups, they being referred to nowadays only on particular occasions. For instance, in my presence, in 1902, a man on the river-bank was talking to my host, Mr. Brooke, of a canoe passing down the stream which had been manufactured from the bark of a Myrtle-tree that was portion of his real estate; he spoke of the vessel, not by the term kukai (signifying a canoe) but expressed himself by saying, "there goes my chalkai-chiri." These same Tully River Natives do not classify the animals like the plants into groups, but anything extra big, large, etc., anything out of the common, with each kind of animal is spoken of by a different name<sup>28</sup>.

<sup>28</sup> I have already recorded this in Bull. 2—Sect. 2—(note).